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from the diametrically opposite views of Empedocles and Parmenides as to the right and left sides of the earth Diels (*Dox. Aēt.* v. 7. 1-2) and other evidence which cannot now be mentioned in detail. That Aristotle had in mind a person lying on his back, with his head to the south, his feet to the north, and his right and left hands extending respectively east and west is obvious in itself and is expressly noted by Simplicius *ad loc.*, p. 391, 30 ff. Heiberg (cf. ὡς εὶ νοήσαι ἀνθρωπὸν ἐπὶ τῷ ἀξόνῳ ἐκτεταμένον ὑπτιὸν τὴν κεφαλὴν ἔχοντα πρὸς τῷ νοτίῳ πόλῳ καὶ συμπεριφερόμενον τῷ οὐρανῷ). A full consideration of the point would involve an exhaustive discussion of the Greek modes of orientation, of which there were undoubtedly several—a difficult chapter on which almost nothing of value has been written.

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The Primitive Text of the Gospels and Acts. By ALBERT C. CLARK.
Oxford: Clarendon Press, 1914. Pp. 112.

Professor Clark's study of the *Primitive Text of the Gospels and Acts* is the outgrowth of work done on the MSS of Cicero, where he is an acknowledged authority. The points of comparison lie in the omission of lines or phrases having beginnings or endings similar to neighboring phrases. After working out his system rather thoroughly in some MSS of Cicero, where he was able to establish the length of line of the parent MSS by this similarity in length of omissions, Clark transfers his method of investigation to the New Testament. Chap. ii gives similar examples of omission found in the Greek fragments of the Oxyrhynchus Papyri. Chap. iii summarizes the present state of textual study in the New Testament and outlines the discovery made as well as the proposed limits of the investigation. Then in the five following chapters the omissions of individual MSS are collected and discussed. In the Sinaitic MS (N) many omissions are found to have a length of from 10 to 12 letters or multiples of that number. The conclusion drawn is that some parent MS was written in narrow columns, having 10 to 12 letters to the line, and that a careless copyist omitted many single lines and groups of lines. In the Vatican MS (B) omissions of this type are less numerous but amply show an ancestor having 10 to 12 letters to the line. The Sinaitic Syrias MS has even more omissions. Clark counts 485 which imply a loss of 10 letters or more in the Greek original. The great majority of these point to line omissions in a parent having 10 to 12 letters to the line. The Old Latin MS k has some omissions which indicate a Latin ancestor having 14 to 15 letters to the line, but far more show line omissions of a Greek original with 10 to 12 letters to the line. The Greco-Latin Codex Bezae (D) is written in sense lines (*στίχοι*) of unequal length, yet both in the Greek and in the Latin it has omissions which point toward a similar short line ancestor.

In chaps. ix and x Clark sums up his results, which are on the whole most astonishing. Not only does he find that all these MSS go back to an ancestor or ancestors having 10 to 12 letters to the line and that almost numberless text variants are due to the careless omission of such lines in copying, but he also attacks the great interpolations so called (Matt. 16:2-3; 20:2; John 5:4; 7:53—8:11; Luke 5:14; 22:19-20; 22:43-44; Mark 16:9-20) showing that all have a length of approximately 160 letters or multiples of that number. They are therefore best explained as omissions of columns or series of columns in the common ancestors of those families of MSS omitting the passages.

Omissions because of homoeoteleuton are frequent in the New Testament text and recent editors often resort to that explanation of variants. That other variants are due to the careless omission of single lines or groups of lines by copyists is equally well known to New Testament scholars. Not only, therefore, is there much that is not new in Professor Clark's method, but one instinctively feels that more is not true. And yet such a dismissal of this interesting study would be most unjust. To be sure, the failure to consider New Testament criticism in its entirety and especially the influence of parallels in the different Gospels vitiates the result as a whole. The logical result of such a study would be to accept the longest text as original, an assumption certainly not more unreasonable than Hort's preference for the shorter text; but the truth probably lies between the two. Clark's criticism of Hort (p. 55) is deserved and timely, and the emphasis he has thrown on the possibility of omissions in the early MSS cannot fail to be helpful to New Testament scholars; but any such wholesale acceptance or rejection of doubtful passages can never be convincing.

A similar study of the text of the Acts with equally startling discoveries is given in chaps. xi and xii, while in chap. xiii results are summarized and new and even sharper criticisms given of the adoption and defense of the "Shorter Text" by Hort and his school.

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Aperçu d'une histoire de la langue grecque. By A. MEILLET. Paris; Librairie Hachette et Cie, 1913. Fr. 3.50.

If notice of this book has been too long delayed and no extended review will now be attempted, it is from no lack of appreciation of its unique value. I know of no such clear, competent, and really interesting account of the history of the Greek language along broad lines. The author describes briefly the special characteristics of Greek in its relation to the other Indo-European languages, and considers the question of its indebtedness to the pre-Hellenic languages which it displaced. This he believes to be very considerable in vocabulary, though in our ignorance of these languages it is only